RELIGIOUS.

YESTERDAY'S SPIRITUAL MANNA.

The Churches and the Congregations, the Services and the Sermons.

THE COMING LENT.

The Duty of the Christian to Himself and His Neighbor.

The Nearness of Death and the Glories of Eternal Life.

Theology of All Kinds-Pungent, Philosophical, Poetle, Profound and Prophetic.

After the dreadful weather of last week yesterday was an immense relief, and while the saints kept up their accustomed practice of betaking them-selves to the house of their God many a sinner, who been beguiled from his home by a clear sky and comparatively cleanly streets, allowed himself to be further drawn by the magic spell of the church bells and by memories of a God fearing childhood within the sacred precincts of the temple. The dness of Providence in regard to the weather, therefore, though it may have tempted some of the harder cases among the reprobate into unusual paroxysms of Sabbath breaking, was, on the whole, favorable to the interests of religion, and the kingdom of Heaven gained, doubtless, a goodly nber of promising citizens. As night drew on the Recording Angel, perhaps, had to keep the quills of his clerks driving fast and furious in erasing old scores of sins and in-scribing in golden letters in the Book of Life, he lately initiated members of the "redeemed and ransomed band." However, there reason to complain of a very long continued spell of overwork. Altogether yesterday was in every way a successful Sunday, and the hearts of pastors must have, indeed, thrilled with joy as they gazed upon the earnest faces of their numerous and attentive

FIFTH AVENUE PRESBYTERIAN CHURCH.

The Duty and Obligations of Christians Toward Each Other and Toward the World-Discourse by Dr. John Hall.

The pleasantness of the Sabbath day Just past induced more than the ordinary numbers to attend church services yesterday, and as a consequence the Fifth avenue Presbyterian church was crowded so that there was scarcely standing room in the alsies. There is no extraneous attraction either in the building or the ritual of this church to draw the masses thither; but there is a power in the simple and touching manner in which the preacher holds up Christ and the doctrines of the Gospel before his audiences for acceptance and imitation. The subject of Dr. Hall's discourse yesterday morning was the duty and obligations of church members toward one another and toward mankind, and was based upon a portion of the lesson read, I. Thessalonians, v., 14-"Now we exhort you, brethren, warn them hat are unruly, comfort the feeble-minded, support the weak, be patient toward all men." extended proof is needed, he said, that God intended us to be social beings. It is shown by the tendencies of human nature, by the requirements of society and by manifold declarations of the word. Man is everywhere a social being, and those who have buried themselves in woods and in dens and caves are exceptions. The building of cities, the appliances of trade and commerce and all our business relations can be effected only MUTUAL RECOGNITION OF THIS FACE.

those social tendencies bring men together for vain or unnoty purposes they become unsocial and mischievous, not only to the individuals, but to the race. God has provided for those tendencies in the family and in the Church, and the public displays referred to are opposed to the true social Such persons have a dear 500 friends, but they know nothing about their own families. So in the Church we are connected by belter in the same for Chifshan co-operation in the spread of those truths. And if we understand our being those truths will be sancafied for good. He had, therefore, chosen the text for the special benefit of church members, and he prayed that the Holy Spirit would give them willing hearts to take the truth home with them. These words are spoken to all in the Church of Christ, though it might at first appear to be addressed only to ministers and eidez; but time view would not be in the spirit of the extendation. The Apostle takes no world. one Saviour, and travelding all in one road towards the enjoyment of one heavenly home. The text nat-urally divides itsed into heads, so that the youngest and weakest need not find it dislouit to compre-hend.

and weakest need not find it dislouit to comprehend.

WARN THE UNRULY.

This word "unruly" is borrowed from military discipline, and the church of Christ is compared to an army, and the members to soldiers, whose duties require precision of movement, obedience to authority (verses 12 and 18) and conformity to the tules of association. Of what use would be an army which disregarded discipline? It would be a multitude, a mob, a crowd, a rabble; in an engagement with the enemy feeble and unwishly. It any trample on the common arrangements of the Church it is the duly of members to warn such. Members may become thus unruly by indelence, neglect of the ordinances of the Church and the means of grace, and refusal to contribute their proportion toward the spread of the common traths believed by all. To suppose that ministers or church officers alone are responsible for this work is a grave mistake. Ministers have the least and worst opportunities for sceing church members; indeed, some they seldom or never see, and when they do they see them in their Sabbath aspect, as it were, their best saide appears. But not so their fellow members and neighbors, who are acquainted, often intimately, with the secrets of their domestic life and private character. What should we time of a man who saw a fellow creature drowning and made no effort to recene him? And what shall we think of the church member wao, seeing other church members in danger—running into victous and bad habits, imperilling their best interests and in danger of being drowned in perdition—philosophicality speculates as to when their enange shall come? Christian ceuttesy will teach us how and

WHEN THIS WARNING SHALL BE GIVEN, with tenderness and protherly see and to this upon his ways and results of the church members and teach is steps. And even if he does not, he will read the series and to the course this steps.

with tenderness and brotherly compassion and not with cold, dignified superiority. The feeling and reason of the warned man will lead him to apprehend the motives and to take upon his ways and retrace his steps. And even if he does not, he will readily acknowledge that however mistaken we may be touching his perilous condition, we are conscientious in our belief and in our warning. And what evils would be kept away from the Churca of Christ if members would do take! Captain Lyons relates an incident of a humming bird, to keep her little ones within the nest until their wings were strong enough to support them in the air, enlarged and increased the rim of the nest from time to true. And what instinct taught that fittle creature reason ought to teach us to do for our fellow men to keep them from faifing. We exhort you, therefore, bretheren, warm the unruly.

CONNERT THE FERBLE MINDED.

Many persons suder because of weakness in themselves. Their faith is weak; conscience is not strong; they are too ready to agree with the last speaker, and think only of that side of the question. It is possible that the Apostle had in his mind some such persons when he penned these words. In no church have all Christians the same attainments. Some strong minds get hold of things as a mathematician does of a problem, and cannot be driven from their point. Others are lacking in clear-headedness, but they make up for it in tenderness and warm-heartedness, in which they have a peculiar power of their own. There is a very great tendency on the part of the strong-headed man to look with a superchlous eje upon his weaker brother. He must not come into the church, and yet the tender, warmhearted, blundering brother is often more true to the church than the coher. Comnort the feeble-minded. And there is

NO COMFORT LIKE THAT WHICH COMES FROM GOD'S WORD.

A farmer in Ireland suffering from a tumor in his shoulder came to Dublin liospital to have it removed, it was a bannful operation, and when it was over he was asked if he took chloroform while under the knife? He answered, "No. On the wall hing a card with this bit of Scripture:—Thou witk keep him in perfect peace whose mind is stayed on Thee, because he trusted in Thee.? This was chough for me, and I needed no other comfort or help," And thus it will ever be found of those who trust in the Lord.

SUPPORT THE WEAK.
Imagine a person who has heard a truth to him

steer for an explanation, but directs his steps to a fellow member, with whom he is more intimate, and seeks the required support. And that fellow member meets him and greets him with words and manner which, in effect, say "You are a very stupid fellow; the preacher can give you ideas, but he cannot give you sense to apprehend the truth." The weak brother is thrown back and hindered, perhaps, from acquiring the very truth which his soul needs. But you say, perhaps, some of them are controversial, soil-willed, arrogant. Very well; we have been so, too. Thomas Scott, one of the greatest of Bible commentators was in that state once, though preaching regularly to a congregation, and near him the great Newton, despised as a Methodist, was preaching to another congregation. Scott wendered at Newton's success, though he despised him in his hear, and one evening he attended a lecture, when Newton chose his text—"Thou child of the devil, thou enemy of all righteousness, wilt thou hot cease to pervert the right-ways of the Lord!" It was a long time before Scott could be convinced that this Scripture and the comments made upon it were not aimed directly at himself. And so emblittered was he against Newton he wrote eight or nine isteres to him, seeking a controversy; but Newton, with Christian meckness and forbearance, declined to enter into any controversy, and repiled, "My brother, I know where you are, for I have been ever that ground, too." When afterward Scott learned that he iscture he had itsteued to was one of a series on the "Acts of the Apostles," there were no greater friends than he and Newton, and when the latter was dying he sought to have the other appointed his successor.

But the text hitherto has had relation only to church members and thour children, but now to

was dying he sought to have the other appointed his successor.

But the text hitherto has had relation only to church members and their children, but how it widens out like a river—

BE PATIENT TOWARD ALL MEN.

Christianity is not narrow. It takes account of all men, of every race. Some may be unreasonable. Paul asked to be delivered from such. And some may be ecoffers and despisers of the truth. Well, they bring forth fruit after their kind; they know not what they do; therefore be patient towards all There is no Pharisaic scorn here, but pure-minded simplicity. The Greek word means magnanimeus, and is the same that is used to express the Lord's leng suffering. An illustration of this magnanimous patience was presented from Judead's missionary life in Burmah, where, stepping from his boat he met and greeted a female—a princess of the ceintry—and dropped a few words of Christian comfort in her ears and then bade her a hasty adien and "God bless you." From that time torth she ceaked to worship helds, and five years later, when another missionary went to the same place, this woman sough him out and heard the words of truth from his his and became a Caristian, and was afterwards the instrument of founding and planting the first

INDEPENDENT CHRISTIAN CHURCH IN BURMAN. Be patient toward all man INTERENDENT CHRISTIAN CHURCH IN BURMAM.
Be patient toward all men. They do not understand you; they do not like you; they do not like you; they do not want to be in trucked by you; nevertheless, be patient toward teem, as God has been patient toward you. Lessons from our omissions and neglect of these plain. Christian precepts and the loss which the Church has suffered thereby were then enforced, and the greater power which members have ever ministers in warning the unruly, comforting the feeble-minded and supporting the weak was also clearly pointed out. Many a man, said the boctor, in closing, on the last round, could say, "fiere I am, ready to plunge into a miserable eternity because my brethren saw me going down, but warned me not nor reached out a hand to help me." The simple pathes of the preacher's closing remarks deeply affected the audience and dres "cars from many eyes, and doubtless led many to reselve to do better and to be more faithful in future.

ST. PAUL THE APOSTLE.

The Newroom of Death and the Dutles of Life-Put Thine House in Order-Sermon by the Rev. Father Young.

This church is situated in Fifty-ninth street between Ninth and Tenth avenues, in full view of the noble Hudson and Jersey Heights. Though an awkward place to get to, it was crowded yesterday, as usual, by the most select portion of the Catholic community, grawn thither by the reputed eloquence of the Paulist Father. Mass was celebrated by Father Spencer, a male choir singing in alternation, with the religious in the sanctuary, the Antiphenal

with Gregorian chant. After the first gospel the Rev. Mr. Young ascended the pulpit. After reading the regulations for Lent he said there would be services there on Wednesdays and Fridays of every week during the holy season. Instructions on Wednesdays and the devotion of the station or way of the cross on Fridays. He made the other usual announcements, and taking for his text Isaiah xxxvill. 1-"Put thy house in order, for thou shalt die and not live"-he said a friend about to depart for Europe remarked,

ARRANGED ALL MY AFFAIRS,

so as to have a pleasant journey." He did well. We will do better, when we shall have all our affairs arranged for a pleasant journey to that far off land from which we shall never return. To die weil and happily we must fulfil our obligations to God, to our neighbor and to ourselves. He continued-Here I must confess I am somewhat troubled to answer how a man who is near death, whether he be in good health at the present moment or given over by his physic ans, shall satisfy the demand if he has not already done so. The last and usually the most heipless moments of one's life are hardly the time to give God his due. God's obligations are futilised in hving, not in dying well god's obligations begin when we begin to hire; not when we begin to due. On, this is a startling truth! What a learful though this must be to him who has never realized it as life went on, and only begins to think when the terrors of the must confess I am somewhat troubled to answer

inst hours of his misspent life! I hardly know what to say to that man whose life has been lattle more than a mockery of that God whom he pretended to serve, whose principles and faith were, indeed, Caristian, but whose practice and works have been heathen. He has been a Catholic. On, yes, in haure, but not in deed. That he is a Catholic seems to be a happy accident, for, to judge from the indifference he manifests in its practice, it is to be feared that had circumstances made him anything else the Catholic faith would be the last thing to which he would give a serious thought. When such are studently sarprised with a message from death it is hard to say how they are to prepare to answer to God for their life. Their memory brings up little else than despised warnings, grace trined with, neglected sacraments, prayeriess days and desecrated Sundays. And I know not where they are to find the froit that God comes seeking of them. Oh! my dear brethren, that these late workinen in God's service, and the dylag would understand this. Such a man halls sick; he sends for a priest; he makes his confession as well as he can. He is not in a condition to remember the faults of so many years. He is sorry for his neglect and for his sins; but, tell me, is he sorry for what God has loat by his carless life? Does he express one regret that God has been dishonored by his bad life; that the Churen of the faith he professes has been a loser by him; that he, by his faconsistent conduct, has been a stumbling block and a rock a head to the unbeliever and the scoder? No; this is the last thing that troubles him. What is one to do' Platiny this: Religion ought to be his all-assorbing thought. Every moment should be employed with a holy zealousy in prayer, lest God might be forgotten again. One, and only one, desire should his his heart.

again. One, and only one, desire should hit his heart—

TO LOVE 60D

as perfectly as he may before he dies. He should frequently call to mind that comforting assurance which our blessed Lord gives to the penatient Magdalen—"Many sins are forgiven her, because she hath loved much." It is not a time for excuses, but a time of humbic abandonment to the will and marcy of God. To dre well and happily, we must, in the second place, infill our obligations to our neighbor. Scarcety a day of our life passes in which we do not find that our neighbor has something against us. Debts accompliate, disputes arise, the incautious word is spoken; the character of our neighbor, either from our folly or our spite, suifers; reconciliation is not

to when their onage state ones of Christish course in the control in the control is an object characteristic will teach us how and with cold, dignified superiority. The feeling and reason of the warned man will lead him to apprehend the motives and to take upon his ways and retrace his steps. And even it he does not, he will readily acknowledge that however mistaken we could be a state of the control of the control of the warned what evil is would be kept away from the church of Christ if members would do take Captan Loya and increased the rim of the nest tend ther what evil swould be kept away from the church of Christ if members would do take Captan Loya and increased the rim of the nest tend there was a manned to be a strong enough to support them in the air, enhanced and increased the rim of the nest tend the creature reason of them from fallog. We exhort you, therefore, bretistic ones within the nest until their wings were strong enough to support them in the air, enhanced and increased the rim of the nest tend the creature reason of them from fallog. We exhort you, therefore, bretistre, warn the unruy.

Many persons suffer because of weakness in them selves. Their faith is weak; conscience is not strong; they are too ready to agree with the last of the persons when he penned these words. In no church have all Christians the same attainment, some strong minds get hold of things as a mathorn from their point. Others are lacking in clear-leaded they make up for it in tenderness and they make up for it in tenderness and they make up for it in tenderness and the principle of the strong headed man to look with the principle of their own. There is a very great tendency on the part of the strong-neaded man to look with the other. Common their point. Others are lacking in clear-leaded they make up for it in tenderness and the control that the other. Common their point, there are not the charter, and yet the control, and when it remains the same attainment of the charter of the strong-neaded man to look with the ch

like it to be, if to-morrow you are to dief Prepare how, that you may be prepared then. Begin to-day, for the hour may come sooner than you imagine in which you shall hear the awhil message from the Lord, "Put thy house in order, for thou shall die and not live."

CHRISTIAN FREE COURCH.

Procent Yeur Bodies a Living Sacrifice Sermon by Rev. C. C. Foote.

The Christian church, situated on West Twenty-eighth street, near Broadway, was yesterday morning filled with a very respectable assemblage, who listened with much attention to an instructive discourse delivered by the paster, Rev. C. C. Foote. The church is quite an unpretending structure, both without and within, and is decorated with that sim plicity which bespeaks more regard for inward feeling than outward show, and shows that the edifice is intended for the worship of God, and not as a temple of fashion, dedicated to Dives.

The text of the sermon was taken from St. Paul's epistic to the Romans, twelfth chapter and first verse-"I beseech you, therefore, brethren, by the sacrifice, hely, acceptable unto God, which is your reasonable service." The reverend preacher

mercies of God, that ye present your bodies a living sacrifice, hely, acceptable unto God, which is your reasonable service." The reverend preacher commenced by explaining that this exhortation was the outgrowth of a previous portion of the episite, and that the theological argument of which it treated was the deepest and broadest of any of the apostolic teachings. The keynote of the text was sacrifice, and it calls upon us to make

SACHFOLL OPPERINGS

All nations from all ages have felt that some sacrifice was due to their deity. In olden times the sacrifice consisted of temporal goods, which were taid on the altar of God; for, as the Bible teaches, it is utterly impossible to reach God except by way of the after. The efferings of the Jows were calves, of lambs, or kids, or oxen, and they led them to the temple, where they were laid agon the after and immostated by the sacerdotal axe. The Gentles frequently effered human sacrifices—not themselves, but their prisoners of war or their slaves. But a sacrifice to be efficacions must be vountary; for God said nuts Moses, when bunding, to take only voluntary offerings, and not those given under compulsion. Mr. Foote then proceeded to say that

NORODY OUTHY BE MADE A OHRISTIAN

aniess he himself desires it. Never, said he, become a Christian unless of your own wish and unless determined that it shall be forever. It was said of some of our generals suring the late war that they always p-anned lines of retreat before going into battle, while of others it was related that they tore up bridges behind them and made no calculations except for going forward. So should a Christian destroy alt vestiges of so in in his soul, and resolve never to retreat from God once he had embraced lits holy doctrines and offered himself as a living sacrifice. He then alluded to those Ohristian destroy alt vestiges of so in in his soul, and resolve never to retreat from God once he had embraced lits holy doctrines and offered himself as a living sacrifice, he had not be sacrifice, the world p

FIFTH AVENUE BAPTIST CHURCH.

The Power of Prayer-Application to God and Man-Ancient and Modern Example-Sermon by the Rev. Dr. Armitage.

The lovely spring weather yesterday morning left no excuse for the lazy and the indolent who might be inclined to plead the inclemency of the elements as a reason for being stay-at-homes from church. The morning was bright and slightly breezy, with a health-giving air that tended to invigorate the most plethoric or phlegmatic of natures. Crisp and dry as the sidewalks were, with an unclouded sky overhead, it was even more pleasant to go to church than to spend the forenoon "round the house." Those of the Rev. Dr. Armitage's congregation, at the Fifth avenue Baptist church, West Forty-sixth street off there had been any sluggard enough among them to have stayed at home), wno might have lapsed yesterday, would have jest an able and interesting discourse. But the church was well filled with

AN AUDIENCE KEEN TO APPRECIATE the preacher's eloquent remarks, albeit the fairer portion of the congregation were not unmindful or the "vain things of this world," which, in their case, ever signify, at this season, the newest and the choicest of spring tollets.

The Rev. Dr. Armitage made the subject of his sermon "The Power of Prayer," and took his text from James v., 16-"The effectual, fervent prayer of a righteous man availeth much." He said:-Go d does not require man to pray for the sake of praying. irrespective of its results. When those of ancient times insolently said, "What is the Almighty that we should serve him? they were utterly ignorant of the impression which prayer is designed to make upon God and man. For, according to the text, prayer is largely availing—how largely we cannot define, but sufficiently so to open and shut heaven— so that 's the opan exceeds a drop, as the globe exceeds an atom, so

exceeds an atom, so

THE BLE SSINGS OF PRAYER

Exceed the blessings of prayerfulness. Therefore it is useless to attempt any description of that which surpasses the power of language. In this view of prayer it may be more profitable at o.oc to illustrate rather than explain the power of the "effective, feverent prayer" upon God and man. This the inspired apostic proceeds to do with a fearless alignity of words worthy of a prophet. In the wisdom of age and plentinde of inspiration he gives the keys of heaven into the hands of institution and carnest prayer. "Edian prayed carnesty that it might not rain; and it rained not on the earth by the space of three years and six months. And he exceeds an atom, so might not rain; and it rained not on the earth by
the space of three years and six months. And he
prayed again, and the heaven gave rain, and the
Earth brought forth her fruit." There is a marvellous power that
BINDS HEAVEN AND EARTH
together; that brings the hand of Jehovah and the
hand of man into Sympathy.
He makes the grass the bills adore;
He clothes the smiling fields with corn.

He makes the grass the hills afore;
He cichtes the smiling fields win corn.

Queen Elizabeth once took her ring from her finger and gave it to a distinguished nobleman of her realm, with the promise that whenever he should fall into danger he should send the ring back to her and she would not only temember him but relieve him. Into that ring she had confided all the pierogatives of her throne upon the honor of her word, and all the powers of her monarchy were PLEBOED TO THE EARL OF RSSEX.

Could there be a nappler image of the potency which has lodged in the breath of prayer? He has put the signet of power on the flager of every man who spreads forth his hands in fervent prayer; and as the piedge is raised before the eternal throne every genn is eloquent with boldness and radiant with might. This is the omnipotent plea—"Thus saith the Lord, the Holy One of Israet; ask me of things to come, and concerning the work of my hands command of me." Thus in an accommodated sense fie elothes the arm of human greatness with the power or omnipotence; so that one of our poets boldly and truly sings.

Prayer moves the hand that moves the world.

Prayer secures all the resources of divinity for weak humanty. Lift up holy honds to God without

Prayer moves the hand that moves the world.

Prayer secures all the resources of divinity for weak humanty. Lift up holy hands to God without wrath and doubting, and "it shall come to pass be one they call. I will answer, and while they are yet speaking I will hear." The very weakness and holplessness of the suppliant gives that energy to prayer which

STRES THE DETTHS OF OMNIFOTENCE
to immediate help. The languishing sight of a crushed spirit flies faster than a ray of light shoots from the eye of the brighnest star; it soars where the eagle never soared, and it lodges where an angel never nodged. The first willings ery of exhaustion from the praying breast sends a thrill of bounding help through the naked sean of the Godhead. The supplicant may be a simple Hannan, speaking "in her heart; only her lips moved;" or a lisping Samuel, saying, "Speak, Lord; thy servant heareth;" he may be a blied o liggar. saying, "Speak, Lord may be a blisd b ggar,

saying, "Speak, Lord; thy servant heareth;" he may be a blizd o ggar, GROPING FOR A SMILE from God's eye, if haply he may find it; or it may be a dying thief groaming for one thought of remembrance in the divine heart, that he may live in the heavenly kingdom forever. Martin Lutiner once saw the Gospel brought into great straits, and he seemed to be sealed up from all possible sources of deliverance. He remembrand that the kingdom of heaven suffereth violence and the volent taketh it by force; so at once he betook himself to the strong arm of God and took hold of it in fatth, determined never to cease his wrestling grasp till he prevailed. At length he rose, and cheering coming forth from his closet he trumphantly exchange; "VICHUS! VICHUS!" Immediately there came forth a decree from Charles V. proclaiming that no person should be molested for professing the Gospel. Black clouds fringed with the dew of blood nung over the Church, but the breath of Luther's prayers swept the vengeful gale of blood away. And so it is with the privilege of righteous

men to offer holy violence to God in prayer. Just as an army besieges a city and takes it by force, so, says our saylour, the volent take blessings in prayer by force. You knock at heaven's gates and THE HEART OF SHOVAII of the prayer. It averts judgments, it removes defection, it mitigates suffering, it sustains infirmity, it vanquishes the powers of derkness, perfects the Christian graces and opens the kingdom of heaven to all believers. This is the power of prayer as it acts on God, and no less powerful is it as it acts upon the fervent suppliant himself. It is said of ARCHIMEDES, THE FAMOUS MATHEMATICIAN OF SYRACUSM, that he found a curious instrument for leverage, of which he said that if he could find a place outside of the earth to fix it over he could by the very Earth out of its foundations. Such a lever is prayer, which, if you plant it upon the promises of God, lifts you up to the skies, changes your earthly desires into heaven, Thus prayer exerts a most beneficial reflex influence upon the spirit and character of him who effers it. One of the most delightful exercises of the Christian heart is to trace this blessed influence upon those who pray. It adorns and beautiles those upon whom it reflects its light, it keeps the Christian graces alive and strong within them. It iluminates the mind with the most heavenly wisdom and strengthens it to triumph over the spirit of the world.

At the conclusion of Dr. Armitage's discourse

the world.

At the conclusion of Dr. Armitage's discourse Mr. Dodge made some remarks relative to the need there was for money to carry on the work of the Missionary Union. The collection yesterday at this church was devoted to the aid of that society. A handsome collection was taken up.

ST. JOSEPH'S ROMAN CATROLIC CHURCH.

The Rev. Father Farrell Defines His

At the conclusion of the gospel at the ordinary high mass yesterday at St. Joseph's, the pastor, the Rev. Pather Farrell, ascended the pulpit, and, referring to the restrictions put upon the faithful for their observance during Lent, he said it was not ad visable for men who had to work either with their hands or brains to live on one meal a day. Men down town, whose minds are constantly engaged in devising opportunities to get their hands into other men's pockets or to keep other men's hands out of their own, could scarcely get on with

SUCH MEAGRE FARE. The paster strongly urged his congregation to endeavor rather to deprive themselves of the use of liquors, which had a demoralizing and evil influcustomary food. In referring to a flerce attack made upon him by a religious journal in its columns, he said a short time ago a lady ran after him in the street and asked him if he had become a Baptist

minister. Unprincipled men, without a just conception of the injury frey may do, start these FOOLISH THINGS

In the minds of the people, and no one ever knows where they may end. These are the assumed leaders, and the most of us know where their teachings lead. The only black spot upon the record of the laboring classes in New York was the burning of an orphan asylum. After showing how unmerited

merited THE ONSLAUGHT UPON HIM had been, and trusting all his traducers and enemies would everywhere meet the lorgiveness he treely accorded them in a spirit of charity, he went on. It is always very paintal for a man to be obliged to speak of himself, yet such is my unpleasant position now. As rumers have been recently circulated to the effect that I had been removed from the pastorship of this church, because of certain acts and utterances of mine, especially of recent date, I feel it to be proper to inform you that I am not removed and that I am

simply thin equation, especially of recent date, I feel it to be proper to inform you that I am not removed and that I am

NOT TO BE REMOYED.

At the same time I desire to say that it would grieve me exceedingly, no matter what may be my opinions in matters where Catholic faith leaves us free, that any one should interpret any word or act of mine in a sense contradictory to the teachings of othe Church of God, which has had my love and allegiance from childhood. I have dedicated my whole hie to the study of Catholic truth, and it has been my happiness for many years to preach to you that truth, and now I desire to declare above all things that I am

A LOVING AND LOVAL SON

of the Church of Christ, and that in no one will you find a more sincere adhesion to the doctrinal decisions of the Church, whether promulgated through the general councils or by the Holy See. Instead of being cast down by the unpleasantness caused by these rumors, I desire, my dear beople, to take occasion from it to dedicate myself with renewed energy to your splittual welfare and to impress more earnessly upon your minds and hearts the teaching and practice of our holy religion. And now, white

Sincerely Thanking the respectini manner in which it has sliways spoken of me and in which it has lately alluded to me, I must express to you, my people, and to my fellow citizens of all denominations, my profound esteem for the general warm and substantial sympathy manifested toward me during these painful rumors. In conclusion, I will say that I have loved my religion better thas my life, and I have also loved libert, with a very ardent devotion. Our religion does not foroid, but rather sanctifies it. There is no incompatibility between Religion And TRUE LIBERTY

any more than there is between religion and true science. A man may adore devoutly before the shared of God and worship enthusiastically before the shrowed of floerly. While loving my religion more tann life, I will ever, under its guidance, hate tyranny, oppression, lajustice and wrong,

as so touching a manner that he retired from the pulpit, leaving his congregation in tears.

The music at this church is very line. Geruit's mass in C was selected yesterday; but the celebrants vestments and the altar covering being purple the Correla was constroint.

ple the Gioria was omitted.

Alagame Anna Mariney, the soprano, sang a solo, during the interruption caused by the moving of the pulpit, in magnificent style. The other ladics and gentlemen of the choir are Mrs. Kennedy, Mr. Hidber, Mr. Hatmer, and Antonio Ceitartinez, organist.

CHERCH OF THE MESSIAM.

The Relations Between God and Man-Ser mon by the Rev. Dr. Henworth.

As usual this handsome edifice was crowded yesterday morning with the representatives of the ton who dwell on and near Murray Hill. The popular pastor, Rev. Dr. Hepworth, by his recent short absence seemed to be made more popular, and when he ascended the pulpit a general and spontaneous smile of pleasure and thankfurness seemed to pervade the entire congregation-pleasure at seeing the beloved pastor again and thankfulness because he had travelled so far over the rallways and had returned unhurt.

Mr. Hepworth took his text from St. John, ill., 15-"For God so loved the world that He gave His only begotten Son." He said:-These are golden words, and such is their mighty significance that they have become the standpoint from which the whole world looks at Deity. The Apostle touched a chord in the great human heart which will forever vibrate with gratifude. The words may be regarded as indicating the peculiar character of the Christian religion and its ciaims upon our allegiance. They lift the whole Christian scheme above, very far above, all possible systems of philosophy, and make it an outgrowth and a proof of God's great love for No uninspired man could have attered the text.

NO LOGIC OF SCIENCE
could have deduced it from the known laws of mind
or matter. It is the annunctation of a new policy of
the entrance into history of new spiritual forces. As
the warrior who leads a nation to battle issues a the entrance into history of new spiritual forces. As the warrior who leads a nation to battle issues a proclamation telling what he proposes to do in the policy by which he is to be guided, so thus Christ and his Apostes preached certain plain, but before unknown, truths as the foundations of the kingdom of God. And these traths tell a wondering and a graterni worn of the relation in which fool stands to us, and of the possible relation in which does stands to us, and of the possible relation in which we stand to Him. I think we shall never quite get used to the great truth which the text proclaims. I marvet at it more and more. And as snarp-eyed science in these latter days discloses more and more of the majesty of beity, discovering to us the magnitude of His power and the depths of His wisdom I am an the more.

That He, the Creator of all worlds, should care for you and me enough to regard our little lives as of any moment whatever, staggers the understanding. But that He should take such deep interest in us all, the nighest and the lowest alke, as to give us the Lord's Prayer, which permits us to call film Father and to go to Him for strength when all earthly power fails us, and should then declare that for fear we shall lose our way He sends His only begotien Son to tell-us by example, as well as precept, of the beauty of a holy life, is something which no man can understand, but which rouses

THE HOLLEST EMOTIONS

no man can understand, but which rouses

THE HOLLEST EMOTIONS

of the heart. Not one is forgotten. God is your father, whoever you are. Poor, ill-treated by the world, sin-stricken and guilty one, feeling sure that mo man cares for you, God is your Heavenly Father, and you take no step without his help, and you are always protected by His power. And to save you from yourself, and to show you the way out of your despar, out of your remorse, out of your misery, the Christ, the only Son of God that hes ever been begotten by the special act of the Almighty, has come with cheering words and holy promises.

No MORE GUESSES OF PHILOSOPHE,
no more more opinions of great mon, but a revelation, attended with miracles, to make you sure that your truest friend—the one who will help you most willingly and judge you most charitably—is He whom you have never seen, but who watches you with more than a mother's solutione and care.

Now if we can make ourselves worthy of that revelation, and and act according to its split, how enhole of will our souls become and how pure and beautiful

will our lives be! You can go to him in your youth and He will make your joys brighter; you can go to him in middle life and He will make your duties plainer; you can go to Him in Your age and He will give you a deeper faith, and when you die you will go to Him and to heaven, borne upward by the angels, who sing, "Our Father."

CHURCH OF THE DIVINE PATERSITY.

The Burdens we must Bear for Ourselves and Others—Discourse by Rev. Dr. Chapin. As invariably is the case on every Sabbath morning, there was yesterday morning a large congregation at the Church of the Divine Paternity, or, as it is now popularly known and designated, Dr. fifth street. After the usual prefatory exercises, comprising prayer, reading the Scriptures, some very excellent singing of select pieces by the very ex-cellent choir, and singing by the congregation of the

Come to the house of prayer— Come, ye afflicted, come; The God of peace shall meet you there, He makes that house His own.

Then followed THE SERMON,

delivered by the Rev. Dr. Chapin, paster of the church. His text was Galatians vi., 2-5:—"Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something when he is nothing he deceiveth himself. But le have rejoicing in himself alone and not in another; for every man shall bear his own burden."

His first point was the importance of regarding the whole of truth aside from its distinctive features There was not a doctrine under the Sun that cannot

His first point was the importance of regarding the whole of truth aside from its distinctive features. There was not a dootrine under the Sun that cannot find support in the Bible by taking parts of passages. It was necessary to keep view of the connecting links to see the beauty of the whole. Dwelling on this point at considerable length, showing if the Division of text, he proceeded to speak directly of the subject matter contained in the text. The great argustent, he insisted, was that every man should examine himself. This examination will show that he is liable to the mistakes and imperfections of others. Every man has his burdens. Humanity is loaded with burdens. Some of these inhere with ourselves and must be borne by ourselves. First the text referred to the BURDENS OF AULUS AND SINS.

The injunction of the text was to help others bear them. We are to consider circumstances. Justice and charity are synenymous. What was the training of the man? What was his moral equipment? How did he go forth into the world ready to do its battles? We must view all these points. By the organism of society we are bound to make laws. But little of charity enters into our modern human laws. What a difference is made between the poor man who has stolen ten cents and the MAGNIFIONS TRAINED.

Who gambles largely in stocks and throws dice for the millions of others! Every one has his burden—he who has fallen in shame in and he whose sins are secret. In every ones where there is evident penitence they were bound to forgive. What a hipportie is he who will year after year nurse a bitter hate and seek and yow revenge for some fanciod wrong, and yet stand up in church and MUMBLE OVER THE LORD'S PRAYER.

It is our duty to pluck the brand from the burning. Whatever we do for others, they still must bear ther own burdens of sin and sorrow. It is not the severity of punishment that is potent, but its surety. Punishment may check the man, punishment may stop him in his improus career, but it is morey that must restore him. The great i

TEE CHURCH OF ST. JAMES.

Sermon by the Rev. Father Allan, of Nova Scotla-The Certainty of Death.

Though the church of St. James is usually filled a the late service, on yesterday the large edince was crowded to excess with a most respectable congregatton. This was no doubt attributable to th beautiful weather which prevailed, and which induced many, who would otherwise have performed their devotions at an earlier hour, to wait until they could make their orisons and enjoy the propitious on at the same time. After the first gospel the Rev. Father Allan, of Nova

Scona, who is not altogether unknown to New Yorkers, ascended the aitar and delivered a most impressive discourse on the MUTABILITY OF HUMAN APPARDS

and the certainty of death. The reverend gentleman first read the Gospel which was recited at the

mass of the day, commencing at the eighteenth chapter and thirty-first verse of St. Luke, after which he took for his text the words-"And as it is appointed unto men once to die, but after this the judgment," Hebrews ix., 27. He said that as we are about to enter on the holy season of Lent a few observations on these words of the Apostle Pau

is appointed unto men once to die, but after this the judgment," Hebrews ix, 27. He said that as we are about to enter on the holy season of Lent a few observations on these words of the Apostic Paul would not be out or place. By whom, he asked, was this dread sentence of certain death pronounced? By the Ruier of the Earth: by the Creator of all taings; by Him who commands the winds to be caim and the disturbed wa cris to he still. All His creatures obey His commands and carry out His will to the fullet, but one. Yes, there is one creature alone who does not obey His command. Who is it, he asked, that dares to dictate, as it were, to God? Which being, sprung from his aimigaty hand, dares to set up its own stubborn will against the decrees of its Creator? It is poor, waga man: Christians, for whom a God's blood was shed, the only creatures who reluse to only God's will! Man, the most favored of God's creatures.

ALONE REFURES TO ROW DOWN

to His divine command. The preacher then, in eloquent language, adverted to the engerness with which men pursued hier worldly avocations and the hadinerence which they display in that in which alone they should be sertious, and to which all other hadinerence which they display in that in which alone they should be sertious, and to which all other pursuits are but means to an end—namely, preparation for the accomplishment of their being—a nappy death. Passing through the crowded streets of our busy city, he continued, what reflections suggest themselves to us: We see men hurrying to and fro, thoroughly absorbed in that in which they are engaged, and with what end? To gain riches, ask one of these did he reflect, when he started in the morning from his home, that before he returned again to it a? might like the provide seeks but will assured; when he started in the morning from his home, that before he returned again to it a? might like the provide seeks but will assured; which surround us every hour of other had and to the seeks but will assure the seeks of the provide seeks but

ment for. With what affection does he not receive him? With what attention does he not listent to the admentions of his spiritual consoler? With what joy does he not receive the last sacrament? Such ought to be the lives of all of us. Such ought to be our doath. Life is short; eternity is long. Not for the former ought we to work. We should often ask ourselves the trying question, "If God called on me at this moment, would I be prepared to meet Him?" God is merciral, but there is a limit to His mercy. If that silent mentor, our consolence, tells us that we have done our best to prepare for our end we should rejoice and thank the Almighty. We should make more resolutions to persevere in our good course, and then we may rest assured that during life we shall have done God's will, and when death comes we shall be prepared to meet our God, and that before us lies a giorious and a happy eternity.

Before the conclusion of the service the pastor, the Rev. Mr. Farrelly, read the regulations for Lent published by the Archishop, and explained at tength the different classes of persons to whom the laws for Lent apply and the extent to which they are obliged. The choir performed Weber's mass, the Credo of which was rendered excellently by Mosers. Lottle and Banti, Mme. Colietti and Mile. Leldeker.

CHURCH OF ALL SOULS.

Sermon by the Rov. C. C. Carpenter, of Ben-ton-Jey the Mest Essential Furniture of a Well Ordated Scul-Did Our Lard and the Apostles Ever Indulge in Laughter? A large congregation attended divine service yes-terday at this fashionable temple of liberal Chris-tianity. In the absence of the Rev. Dr. Bellows the

Rev. Mr. C. C. Carpenter, of Boston, discoursed on J. Thessalonians, v., 16—"Rejoice evermore." He said:—It is a curious proof or man's want of faith in himself and in his Creator that

THE BEST PROPLE IN THE WORLD

in the ages past have been unwilling to recognize as right and legitimate all the faculties which God originally put into the human soul. No faculty, perhaps, has been more dishonored by the low esteem in which it has been held, and by the susploion that some peculiar deprayity is attached to it than the one to which appeal is made in the text.

picion that some peculiar deprayity is attached to it than the one to which appeal is made in the text. Somehow it has been conceived that gladness and goodness are natural enemies, and that the way to be happy hereafter was to be as iniserable as possible here. But against this prevalent miscon-peption it should be remembered al. true life means true joy; that they are one and inseparable, since God has as-octated them together, and that we cannot part with the joyous element of our experience without omitting an indispensable part of THE FURNITURE OF A WELL-ORDERED SOUL.

Our natural gladness is a prophecy of a deeper and more spiritual joy—a prophecy which has been and is ever being fulfilled, as the best men and women in all ages could certainly testing. Our livine master, amid His sorrows, was ever buoyed up and supported by an inward felicity. He speaks of His joy as if it were His great possession, and upliffs the prayer that this joy may be in His disciples. I am aware that the advocates of ansterity in religion have made much of the barren fact that there is no proof on record that JESUS EVER SMILED.

To which it might be a sufficient answer to say that there is no evidence from the narratives, to my remembrance, that either Matthew or Luke, or John or l'eter or Paul ever indulged in laughter. But we are very sure they did, because we know they were men. Is it possible to amagine that Jesus could take httle children in His arms and bleed them in His cordhal human way without having His heart, if not His face, overspread with a smile? Is it possible that He should be present at wedding festivities and not share in the general gladness? Is it possible that He should be present at wedding festivities and not share in the general gladness? Is it possible that He should be present at wedding festivities and not share in the general gladness? Is it possible that He should be present at wedding festivities and not share in the general gladness? Is it possible that He should be present at wedding festivities a

said to one of His disciples, "Thou art Peter, and on this rock"—

PLAYING THUS UPON THE NAME—

without having a joyful leeding in the mina? No never man lived with so great a joy as He, though doubtiess it was deeply hidden from human eyes. Certainly an essential pre-requisite of this true felicity is right moral action. No bad man can ever know this joy, so long as he loves his badness. He may be happy at times, and it is never to be asserted that wickedness is not attended with certain unhealthy forms of deligate, but happiness is a more superficial feeling than joy. And now, in conclusion, continued the speaker, let me leave the impression that the life which God would have us live is not a dry and barren one, stripped of all felicities, but one which in the richness of its hopes and loves and joys shall be the image and echo of His own.

A CHRISTIAN LIFE

own.

A CHRISTIAN LIFE

means enlargement, completeness, soundness in
body and soil and spirit—means every faculty in its
place and doing its proper work. It is a mistaken
notion that Christianity imposes any restraints, that
it blinds our eyes, or ologs our feet, or ties our
hands. Let me implore you, any dear friends, to apply more and more and more this true conception of
Christianity to your own life and conduct. So will
the dawn of Heaven begin to greet your eyes; so
will you make life death, and the vast forever one
grand, sweet song.

THE PLOATING BETHEL.

Bishop Littlejohn-A He erageneous, but Interesting, Congregation.

The floating Church of Our Saviour for seamen. moored at the foot of Pike street East river, was yesterday afternoon filled to overflowing by a heterogeneous multitude, drawn to rether to witness the administration of the

APOSTOLIC RITA of confirmation by the Right Rev. Bishop Littlethe neighborhood for weeks past that the ceremony would take place, the dealzens of the district were present in force, and together made up such a congregation as is seldom seen in the floating church. There were the rough bearded seamen, who, in many instances, perhaps, for the first time had visited a place of worship: accompanying him was his wife, who, for the occasion, was decked in all the flaery that Jack could buy her. There they were, longshoremen, whose wondering glances betokened the interest they felt in all that took place. Then came the roughs of the neighborhood, whose accustomed hannis are the corner rum shops. They were accompanied by their

neighborhood, whose accustomed haunts are the corner rum shops. They were accompanied by their girls, who came to inspect the devotees and laugh at them; but, once insete the served structure, the solomnity of the scene and the true devotion of those whose triends were about to make a PROFESSION OF FAITH dispelled any tendency to irreverence, and those who came to scod remained to pray. Mingled with this mass of humanity were many from other congregations, whose interest in the cause of Christianity led them thither. Their expensive raiment made a singular contrast with the seedy, though weil brushed tothing of the others, but their presence was halled as a ray of sunshine by those who are too often considered outcasts. About the door were thronged the little "Arabe" who abound in such neighborhoods. Their curiosity was awakened by the immense attendance, and though they were ignorant of all that was going on they remained about the entrance and appeared to be interested. Altogether, the various elements being considered, the congregation was a most devout one, and one from which many a more pretentious charch could take a lesson.

The regular afternoon services were conducted by the pastor, the Rev. Robert W. Lewis, at the concustion of which he extended an invitation to all present to call at the mission rooms, in like street, and make use of the librart. To all who were not possessed of a copy of the Holy Scriptures he offered to prosent one, that they might always have the word of GDD with them to refer to in times of danger, and thereby gain new strength and courage. He spoke of the many difficulties that were encountered in the religious work of that particular parish. The prefatory work of confirmation, which is usually the labor of a year, he said had to be done in a few months, for, on account of the occupation of those composing the congregation, they are here to-day and gone tomorrow. At the conclusion of the pastor's remarks the congregation, they are here to-day and gone tomorrow. At the conclusion

long ago God had led him to this beautiful sanctuary, and it was his privilege then to address them
with words of promise, which he trusted had not
been forgotten. On that occasion he had prepared
a sermon, but he had not proceeded one-half
way with its delivery when his own heart
and the feeling exhibited by his hearers told him a
sermon was out of piece, stale and unprofitable, and
inadequate to do justice to the sentiments he wished
to convey. A few moments ago he had thought to
go to the deak and preach a sermon, but now he
would claim the privilege of standing in front of his
hearers, to look them face to face, and speak to
thom the works of his heart.

The present occasion is more than a person would

The present occasion is more than a person would at first suppose.

The present occasion is more than a person would at first suppose.

THE SACRED RITE about to be administered is no modern innovation, or a ceremony of the nineteenth contury, but it is as old as the Apostles, and is agnded down to us as a ceremonial of the church from its most primitive doys. The Bishop spoke of the joy that should be the lot of those who were about to be confirmed, and enjoined those present to profit by the example. There are many persons, ne said, who go about the world and their own homes and throw about this matter of personal religion such a degree of phystory that they keep others away. It is true there is a mystery in everything. There is mystery in the sunbeam; in the stars in the dimanent; there is a great mystery hidden in the drop of water and the atom of earth; and who has ever solved the great mystery of God's providence to man? The mystery yet romains, but the word of God is given in such clear, unmistakable language, that

THE FOOR WAYFARER, even though he be a fool, must hear and understand

[CONTINUED ON NINTH PAGE!